1: Nadel E-5 (1934-1936) 1942
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minutes to produce a medium-sized bangle; I estimated the total daily output of a single workshop at from fifty to sixty bangles.

The finished articles, the coloured and ornamented bangles and beads, are left to cool in a heap of ashes inside the hut to be collected later in large baskets and to be put aside for the traders who call regularly at the *masagá* quarter. The glass-workers have a small but busy market of their own in the centre of their quarter. To this market the traders in bottle-glass bring their goods, women from neighbouring hamlets and farms the daily supply of firewood, and other women traders grain and various food-stuffs for the households of the glass-workers. The traders in the finished article, however, buy the bangles and beads directly from the producers, i.e. the individual workshop. These traders are both men and women and, among the women, both wives of the glass-workers and women from outside. The *masagá* themselves never trade their glass-ware. Bida glass is bought and sold all over Nigeria—it is to be seen in every larger market of the country, in Lagos in the south, and in Kano in the north. There is a steady demand for it, and the *masagá* work regularly six days a week (resting only on Friday), all through the year, always certain of disposing easily of their output. They have neither time nor inclination for additional agricultural work, not even in the restricted form of farming 'for the mouth' which is common among all other Nupe craftsmen.

The people who work together in the same workshop are, as in the case of blacksmiths and brass-smiths, mostly close relations. But among the glass-workers the group which shares a common workshop also forms a single labour- or *efakó*-unit, working under a common head who organizes the group work, disposes of its output, and, in *efakó* manner, controls the income produced by the group. Even distant relations or strangers who have joined a workshop fall under the *efakó* rules. The labour organization of the *masagá*, then, does not allow for an individual *bucá* income in addition to the group income. Instead we find a new arrangement in the form of small regular 'wages' (at the rate of 2*d*. a day) which the *efakó* head pays his adult co-workers out of the income produced by the group. He keeps the rest and, with it, defrays the costs of production, i.e. the costs of fuel and raw glass or the occasional purchase of new tools from the blacksmiths, as well as the various family expenses entailed in his position as *efakó* head. This financial arrangement is clearly necessitated by the special conditions of labour: it would indeed be extremely difficult to calculate the share of the individual worker in this strongly co-operative form of production. The intensive co-operation itself is explained by the nature of this 'mass production' and by the demands of efficiency and economy: the use of a common furnace and a common store of fuel and raw material, the specialized tasks of the individual workshops and, in the single workshop, the elaborate division of labour, are all calculated to ensure a high degree of efficiency and economy. We note that the means of production are partly produced by joint labour (e.g. the building of the furnace), and partly purchased by the leader of the labour-unit out of his share in the group income (e.g. the iron tools, the fuel); and we note further that this method of production,

4: Temple G-4 (no date) 1922

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The men eat together in a similar way, but apart from the women, and tiny boys may feed with either. Any snacks such as honey-cakes, or fruit, are eaten at odd times in the day, and water is always drunk after meals, not at them. Eggs were never eaten, but the practice of doing so is gradually creeping in. 264 271 262

In the ordinary routine of life people get up at 4 or 5 a.m., observe salla, and go about their respective avocations which, with a two hours' interval at mid-day, they pursue until 6 p.m. when they again make salla and have their evening meal. This ended, the children, boys and girls alike, go and dance in the market, from which they are retrieved by their elders, with some difficulty, about 9 p.m. and sent to bed. The men pay each other visits, and sit talking in groups of three or four till about 11 p.m., or on bright nights as long as the moon is up. Women do the same, but in their own compounds. They do not pay many visits, but go to see their mothers once every month and their sisters more rarely. Their husbands encourage friendship between their wives and the wives of their friends. If a man is at home when his wife receives a visitor he salutes her and goes out, and when he goes to visit his friend he goes in to salute the women of the house, and then either sits outside with his friend or goes to his hut. A man is expected to call on his parents-in-law every Friday, the Muhammadan holiday, but is never accompanied by his wife, unless it is to accuse her of some ill deed. 512 574 572 604

The incoming of the Muhammadan New Year is a time for great rejoicing. On New Year's Eve everyone eats as much as he or she can hold, and the poor can ask for a meal from anyone. Next day they make prayer, and everyone contributes in alms according to his means, with a minimum of a hundred cowries, which the Mallams distribute amongst the needy. A Mallam then foretells events of general interest for the coming year, when the rains will come, and whether they will be heavy or light, the success of the crops, whether there will be much sickness and in what months, whether there will be fertility amongst the stock, and amongst the people, and the best month for the purposes, etc. It is a day for visiting amongst the grown-ups, and calls are made on all persons of importance. On their return from prayer the children play a game. They may raid the houses of any uncle or aunt, grandparent, or one following the same trade as their father, and take anything they can lay hands on, unless and up to the time the person raided gives each child twenty cowries. The elders may not defend their own property, but the children of the household do, and battles are waged between the young people. This custom is dying out where there are white men. 527 527 857

Other games played by the children are hide-and-seek and king-of-the-castle, but they rarely have toys, and never balls. 857